

trails through planning and partnership agreements. This Director's Order sets forth NPS responsibilities for all its National Trails System components.

Dated: March 26, 1999.

Katherine H. Stevenson,

Associate Director, Cultural Resource Stewardship and Partnerships.

[FR Doc. 99-8837 Filed 4-8-99; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate a Cultural Item in the Possession of the Anchorage Museum of History and Art, Anchorage, AK

AGENCY: National Park Service

ACTION: Notice

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 43 CFR 10.10 (a)(3), of the intent to repatriate a cultural item in the possession of the Anchorage Museum of History and Art which meets the definition of "object of cultural patrimony" under Section 2 of the Act.

The cultural item is a Chilkat robe or blanket (Cat. No. 73.92.1) made in the traditional style of mountain goat wool and cedar bark.

In 1973, Mr. Elton E. Engstrom signed a conditional deed of gift conveying this cultural item to the Anchorage Museum of History and Art. In 1999, Mr. Engstrom and the Anchorage Museum of History and Art signed a second unconditional deed of gift which declared the original deed of gift null and void; and which transferred ownership of this cultural item to the Anchorage Museum of History and Art as an unconditional gift. The Anchorage Museum of History and Art has no information regarding Mr. Engstrom's acquisition of this cultural item.

Based on consultation with representatives of the Wolf House (Grooch Hit) of the Kaagwaantaan and the Central Council of Tlingit and Haida, evidence of cultural affiliation and the cultural patrimony of this object has been shown by: recounting oral traditions of the connection between their clan and the wolf; maintaining that robes were communal property that could not be alienated without approval of the members of the house; and producing a photograph showing the robe being used as a symbol of the clan and house in a funerary situation.

Officials of the Anchorage Museum of History and Art have determined that,

pursuant to 43 CFR 10.2 (d)(4), this cultural item has ongoing historical, traditional, and cultural importance central to the culture itself, and could not have been alienated, appropriated, or conveyed by any individual. Officials of the Anchorage Museum of History and Art have also determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between this item and the Kaagwaantaan Wolf House, represented by the Central Council of the Tlingit and Haida Indian Tribes.

This notice has been sent to officials of the Kaagwaantaan Wolf House and the Central Council of the Tlingit and Haida Indian Tribes. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact W.A. Van Horn, Curator of Collections, Anchorage Museum of History and Art, 121 W. 7th Ave., Anchorage, AK 99501; telephone: (907) 343-4326 before May 10, 1999. Repatriation of this object to the Central Council of the Tlingit and Haida Indian Tribes on behalf of the Kaagwaantaan Wolf House may begin after that date if no additional claimants come forward.

Dated: March 26, 1999.

Francis P. McManamon,

Departmental Consulting Archeologist, Manager, Archeology and Ethnography Program.

[FR Doc. 99-8886 Filed 4-8-99; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items from Molokai, HI in the Possession of the Bernice Pauahi Bishop Museum, Honolulu, HI

AGENCY: National Park Service

ACTION: Notice

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 43 CFR 10.10 (a)(3), of the intent to repatriate cultural items in the possession of the Bernice Pauahi Bishop Museum, Honolulu, HI which meet the definition of "object of cultural patrimony" under Section 2 of the Act.

The cultural items are three sections of sandstone containing petroglyphs.

In 1909, Bishop Museum staff J.F.G. Stokes; with permission from George P. Cooke, manager of the Molokai Ranch; carved out and collected these sections of sandstone containing petroglyphs. These sections (nos. 9935-37) came from an area called Kalaina Wawae (the feet

of Kalaina), known for its numerous oblong depressions said to represent human footprints. One *mo'olelo*, or traditional story, associated with this site is that a prophetess named Kalaina made the imprints, thus foretelling the eventual arrival of boot-wearing foreigners.

Based on known Native Hawaiian traditions and practice, these sections of Kalaina Wawae are consistent with an object of cultural patrimony, and could not have been alienated, appropriated, or conveyed by any individual. Consultation evidence presented by Hui Malama I Na Kupuna O Hawai'i Nei, on behalf of its members on Molokai and the Native Hawaiian community of the island of Molokai, supports this conclusion.

Officials of the Bishop Museum have determined that, pursuant to 43 CFR 10.2 (d)(4), these cultural items have ongoing historical, traditional, and cultural importance central to the culture itself, and could not have been alienated, appropriated, or conveyed by any individual. Officials of the Bishop Museum have also determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between these items and Hui Malama I Na Kupuna O Hawai'i Nei.

This notice has been sent to officials of Hui Malama I Na Kupuna O Hawai'i Nei, the Office of Hawaiian Affairs, Moloka'i Museum and Culture Center, Lili'uokalani Trust, Alapa'i Hanapi, Lawrence Aki, and Walter Ritte. Representatives of any other Native Hawaiian organization that believes itself to be culturally affiliated with these objects should contact Valerie Free, Bernice Pauahi Bishop Museum, 1525 Bernice Street, Honolulu, HI 96817; telephone: (808) 847-8205 before May 10, 1999. Repatriation of these objects to Hui Malama I Na Kupuna O Hawai'i Nei on behalf of its members on Molokai and the Native Hawaiian community of Molokai may begin after that date if no additional claimants come forward.

Dated: March 26, 1999.

Francis P. McManamon,

Departmental Consulting Archeologist, Manager, Archeology and Ethnography Program.

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